

Progress of the Reformation.

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This assiduous nursing, indeed, produced premature growth, for which the personal and party passions of Henry's later reign had prepared the soil, and premature growth was followed by the inevitable collapse of the following reign. Two well-marked stages in that growth are represented by the teaching of the two Prayer Books, enacted under the auspices of Somerset and Northumberland respectively, in reference to the cardinal doctrine of the sacrament. The first (January 1549), in which the recipient receives the bread and wine by consecration as the body and blood of Christ, leaned to the Lutheran view of the real presence. In the second the victory of the Calvinist doctrine is evident, the word "minister" being substituted for "priest" in the communion service, and "the bread" for "the sacrament of the body of Christ." The Calvinistic influence is as patent as that of Luther in the Forty-two Articles, though Cranmer seems to have drawn largely on the Augsburg Confession. But the emphasis laid on the sole authority of Scripture in matters of faith, on predestination, on the Lord's Supper as a spiritual communion with Christ, has, it seems to me, a distinct Calvinistic ring.

This apparition of the master mind of Calvin in English history is of momentous importance. The teaching of the Genevan reformer had by this time taken possession of at least the more advanced section of the English Protestants. Calvin urged the young king by letter in the end of October 1548 to go forward on the road of reform, and reformed refugees like Ochin, Bucer, Martyr, John a Lasco, and John Knox, whose views were Calvinist rather than Lutheran, found in Cranmer a warm patron. Bucer, whom the aggressive anti-Protestant policy of Charles V. drove from Strassburg, became professor of theology at Cambridge, Martyr at Oxford, Calvin, Bucer, Martyr, a Lasco, and Knox would not hear of toleration of Romanist or semi-Romanist practices. These men might differ on particular points of Protestant theology, but they were all eager to move the English Church decisively and irrevocably away from Rome. To this end Bucer and Martyr disputed manfully, and, of course, very dogmatically, against the obscurantists of the universities, and exhorted the boy king and his ministers to uproot the errors of their opponents. Edward and Cranmer must do the will of God as